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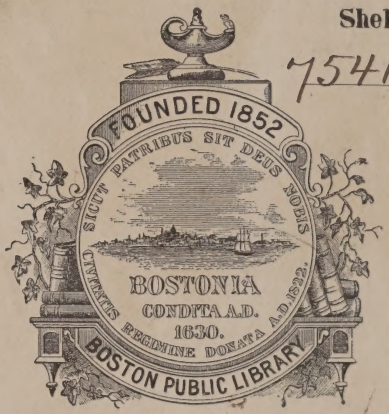

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Rev. John S. Lindsay,
Oct. 21, 1896.

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THE SEVENTY-FIFTH ANNIVERSARY OF THE CONSECRATION OF SAINT PAUL'S CHURCH, BOSTON, SUNDAY, MAY TWENTY-SIX, 1895

M541.324

A SERMON BY THE

RT. REV. WILLIAM LAWRENCE, D. D.

BISHOP OF MASSACHUSETTS

BOSTON

PUBLISHED BY THE PARISH

1895

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INTRODUCTORY.

THE Seventy-fifth Anniversary of the Consecration of St. Paul's Church, Boston, was celebrated on May 26, (the Sunday after Ascension), 1895. The opening service of the day was the celebration of the Holy Communion at half-past seven o'clock in the morning.

At half-past ten o'clock Morning Prayer was said, the Holy Communion was again celebrated, and the special Historical Sermon was delivered by the Rt. Rev. the Bishop of Massachusetts, Dr. William Lawrence.

The living ex-rectors of the Church and clerical representatives of those who had died were invited to take part in the services. A son of the first Rector, (who was the Rev. Dr. Jarvis), the Venerable Samuel F. Jarvis, Archdeacon of New London, Connecticut, and the son-in-law of Dr. J. S. Stone, (the third Rector), the Rev. A. V. G.

Allen, D. D., of the Episcopal Theological School, Cambridge, Mass., were present.

From Bishop Potter, of New York, whose father was the second Rector, came a very interesting letter expressing his regret that pressing engagements made it impossible for him to participate in the exercises of the anniversary. The Lord Bishop of Nova Scotia, the Rt. Rev. Frederick Courtney, D. D., a recent Rector, sent a most cordial letter of regret, at the last moment, he having been unexpectedly prevented from coming to Boston for this occasion by an important Episcopal duty. One of his sons was happily in the congregation. Nor could the Venerable A. H. Vinton, D. D., Archdeacon of Worcester, (who was confidently expected), take his place in the chancel to represent his kinsman, the late Dr. Alexander H. Vinton, one of the most distinguished men ever in charge of St. Paul's Church.

The Rev. Treadwell Walden and the Rev. Dr. W. W. Newton, recent Rectors of the Parish, were unable to accept invitations to the anniversary.

The Venerable Dr. Tucker, Archdeacon of Rhode Island, and the Rev. W. B. Frisby, Rector of the Church of the Advent, Boston, read certain parts of

the service. The Rector, the Rev. John S. Lindsay, D. D., aided by the Assistant Minister, the Rev. C. J. Ketchum, had the general direction of the exercises. The music, under the leadership of Mr. Warren A. Locke, the Choir Master, was beautiful and appropriate.

An address of welcome was made by the Rector to the large congregation composed of the present members of the Church, of many who were once connected with it, and of others who were bound to it by ancestral ties. The Sermon, delivered by Bishop Lawrence, is published by the Parish as a valuable contribution to local Church history.

In the afternoon, at four o'clock, Evening Prayer was said, after which a Sermon was preached by the Venerable Samuel F. Jarvis.

Altogether the day was one long to be remembered by the Church people of Boston, and will be a source of inspiration to the members of St. Paul's. "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them." With such a past, this Parish must have a future of honor and usefulness. It "shall again take root downward, and bear fruit upward."

HISTORICAL DISCOURSE

AND THEY WORSHIPPED HIM, AND RETURNED TO JERUSALEM WITH GREAT JOY: AND WERE CONTINUALLY IN THE TEMPLE, PRAISING AND BLESSING GOD. — Luke xxiv. 52–53.

In the history of St. Paul's Church, the first scene that interests us is a company of gentlemen crossing Boston Common on the afternoon of the fourth day of September, 1819.

They had assembled at the house of Mr. George Sullivan, on Beacon Street: Bishop Griswold, the Rev. Dr. Gardiner of Trinity Church, the Rev. Mr. Eaton of Christ Church, one or two other clergymen, and the Rev. Dr. Jarvis, who had been selected, though not yet called, to be the Rector of the Church, the corner-stone of which was to be laid on that

day. Accompanying these clergymen were the Wardens and Vestries of Trinity, Christ and St. Matthew's Churches, the building committee of St. Paul's Church, and a number of leading citizens of Boston who had subscribed to this new and large religious enterprise.

As the company crossed Beacon Street the afternoon sun was reflected from the water of the Back Bay which lapped the foot of the hill at Charles Street. Going through the opening of the wooden rail fence that surrounded the Common, they passed the little meadow in which the Frog Pond rested, and where the cows of Boston citizens, each with her owner's label, were grazing with feet imbedded in the moist sod. Except for a double line of young trees planted along the new malls of Park and Beacon Streets, and the stately elm near the pond, there was but little foliage, — simply the dull coloring of a field dried by the sum-

mer's sun and of grass trampled by boys and cattle.

The path took the company across Common Street, which was soon to become Tremont Street. Passing the site of the new Church, with its great quarry of foundation stones, they went down Winter Street across Marlborough, now a part of Washington Street, to Summer Street, and entered the large wooden gambrel-roofed Trinity Church. There prayers were read by Dr. Jarvis. Then the same company, followed by the congregation, returned to the site of St. Paul's Church, where the corner-stone was laid by Bishop Griswold.

How pleasantly provincial the scene! The large four-sided houses, with rich gardens of fruit and flowers, about the Common and down through Summer Street; the chaises stopping, that their occupants may see this strange service; the quiet voice of Bishop Griswold, heard, no doubt, as far as the

Paddock elms; the dignified figure of Daniel Webster, one of the Building Committee, standing conspicuous, his massive head uncovered.

It was a large and rather bold work that these men had undertaken. What had led them to organize and build this Episcopal Church in a city which was not too sympathetic with its ritual and polity?

A few years before the organization of St. Paul's Church, the liberal wing of the Congregational Church had developed into the Unitarian denomination. The crystalizing process was then at work. The Orthodox wing, as represented in the Old South and Park Street Churches, had suffered heavy losses, for the liberal movement had taken with it much of the culture and moral force of the community. The Unitarian pulpit was strong. Four years before, Dr. Edward Everett had given place in the Brattle Street Church to

Dr. Palfrey; Dr. Channing was preaching in Federal Street; Dr. Frothingham, the Rev. Henry Ware, Jr., Dr. Greenwood, the Rev. John Pierpont, Dr. Lowell and Dr. Francis Parkman were all in active work. These were men of spiritual power, culture and eloquence. One wonders that any new movement, especially towards the Episcopal Church, should have developed itself at that time. But in both the Orthodox and the Unitarian pulpits there were still the echoes of the controversy and some bitterness left from the fight.

Men may say truly that out of the throes of conflict must come the truth; yet, on the whole, the great body of people do not want religious conflict, but peace; and they will seek the Church that seems to them to worship in peace. A number of Boston men thought they found such a haven in the daughter of the old Church of England: — for

to them the Church was hardly yet naturalized; it had not quite outgrown its Tory spirit. The dignified ritual, the refined diction of the Prayer Book, the soundness of faith and the liberality of spirit, appealed to these men. To be sure, the Episcopal Church in Boston was weak. One of the strongest, King's Chapel, had been lost to the Church since the Revolution. Old Christ Church and Trinity Church together numbered only about four or five hundred communicants. On the hilly peninsula overlooking the harbor, South Boston, containing a population of about one thousand, a little Church — St. Matthew's — had been built one year before.

But these Churches had not yet struck the right note. They were rather Anglican than American. The Rector of Trinity, born in Wales and educated in England, was more of an eighteenth century Rector than these nineteenth century men wished.

people of Boston were not responsive to a man of his temperament and traditions, and he resigned.

If the venture had its dangers in 1820, they were greater in 1825, for the debt was even larger and the early enthusiasm had somewhat waned. In this emergency, however, the laymen stood loyal, and there had entered the Parish a man who for seventeen years was to be Warden, and who was to give some of the best of his time and character to the work.

Dr. John Collins Warren had lately come home from England, where he had been studying medicine. Of religious education, he had for some years been indifferent to religion. As he entered upon his practice his thoughts turned to the subject, and he began to read carefully the Greek Testament and then the early fathers and other theological works. His diary runs thus: —

"After going through all these and many other works, I determined to adopt the Orthodox or Trinitarian form of worship; and there happened to be about this time a new Episcopal Church (St. Paul's) set up by some of the members of Trinity Church, and many . . . . not Churchmen. . . . . St. Paul's was now in a deserted state, and it was thought it would soon be sold for a Unitarian Church, as Unitarianism was then making rapid advances. In concert with Mr. William Appleton, I agreed to undertake the management of the Church concerns, and was chosen Senior Warden. For about two years, I supplied the pulpit with such ministers as I could find; and sometimes we were obliged to resort to laymen to read the service. I superintended the Sunday School, the Missionary Society, and the Church music. But the great object in view was to get a Rector of real piety and decided talent. For a long time this was im-

practicable; but at last, through the Rev. Dr. Wayland, who was then a Baptist minister in this town, I was informed of Rev. Mr. Potter [a Professor in Union College], who had lately been chosen President of the new Episcopal College in Geneva, New York. It was a hard matter to prevail on Mr. Potter to come here; but still harder to obtain the consent of the Bishop of New York, who considered Mr. Potter's continuance in the College to be very important.

By letter, I introduced myself to the Bishop of New York, and, by a protracted correspondence, convinced him that if St. Paul's Church fell through, it would have a bad effect on Episcopalianism in this State, and perhaps in New England. Finally, the consent of all parties was obtained, and Mr. Potter was inducted into office on the twenty-ninth day of August, 1826. This was the opening of a new era for St. Paul's, and the

Episcopal Church generally in this part of the country." *

This was indeed, as Dr. Warren says, the opening of a new era for St. Paul's Church and for the Episcopal Church in this part of the country. Mr. Potter had in his character the elements that these men were seeking, and he had other elements that, little as they realized it, many of them as well as others in Boston also needed. He was only twenty-six years old, and this was his first Parish, but he had already within him the faculty of spiritual leadership. He represented the spirit of the Anglican Church of the nineteenth century as contrasted with that of the eighteenth. Of marked intellectual power and scholarly spirit, he developed a genius for administration. His commanding presence, fine manners

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* Life of John Collins Warren, Vol. 1, p. 161–2.

and benevolent disposition commended him to the citizens of Boston ; but the spring of his character was found in a very deep religious spirit, evangelical in fervor, full of charity, sensitive to untruth and injustice, and aglow with enthusiasm for souls. He was full of courage, but always self-restrained, and of excellent judgment. He quickly adjusted himself to the religious atmosphere of the community. He upheld the standards of the Episcopal Church, and at the same time presented them to the people in such a way that whole families of all denominations were led within her fold.

Soon new life entered into the services of St. Paul's. The pulpit was no less intellectual than those of the neighboring Unitarians and no less evangelical than some of the others, but there was a spiritual tone, a lack of controversy and a practical force which appealed to many. The Wednesday evening

lectures, which for fifty years were to be a great spiritual element in the life of the Parish, now began to be a power. The missionary enthusiasm of the people was aroused, and the Church was put, as it never had been before in Boston, into touch with the practical problems and sins of American life. It was a new era in the Episcopal Church when temperance lectures were given and educational subjects discussed.

Empty pews were soon filled, the finances recovered, and the number of communicants multiplied. These, however, were only symptoms of the renewed spiritual life of the Parish. Mr. Potter spoke directly to the souls of the people, and he was not content until he had brought them to the feet of the Master and to the Lord's Supper.

Five years of labor were, however, too much for him. Broken health compelled him to resign the rectorship and to return to his work

at Union College. Ten years later, as Bishop of Pennsylvania, he returned to Boston and gave a remarkable series of lectures before the Lowell Institute on Natural Theology and Christian Evidences, which continued for a number of years. His eloquence, his lucidity of style, grasp of the subject and dignified delivery, without notes, still remain a tradition among those who heard him.

St. Paul's is under obligations to many noble laymen and a strong line of Rectors, but to no one is it under greater debt than to Alonzo Potter, who took the rectorship during its darkest period and lifted, not only the Parish, but the Episcopal Church, into the regard of the whole city. It would be well if a worthy memorial of him were placed within this Church as one result, at least, of this Seventy-fifth Anniversary.

It was not easy to find a worthy successor, but the Rev. John S. Stone, who accepted the

rectorship in 1832, was well able to take the responsibility. In dignity of bearing and beauty of character there were many similarities between himself and Mr. Potter, but the contrasts between them were strong enough to give him immediately a marked individuality in the esteem of the people. The theology and spirituality of the Evangelical school were leading factors in the character of Dr. Stone. He was a strong and eloquent preacher and had command of a beautiful style, full of imagery and illustration, which was expressed in a rich and musical voice. There was a charm to his personality, too ; his genial spirit, his sense of humor, his quick flashes of indignation at little wrongs, his absent-mindedness, together with a sympathetic nature, made him a most delightful companion and a beloved pastor.

The Wednesday evening lectures had outgrown the capacity of the temporary hall, and

in 1839 the chapel was built in the rear of the Church. Extended work for the poor was undertaken, and a Mission School was started at Boston Neck. St. Paul's had reached out towards the whole community and had gathered in large numbers during Mr. Potter's rectorship; it fell to Dr. Stone to bind them together as a Parish, to upbuild them in spiritual life and educate them in the ways of the Church. This he did with remarkable ability, so that when he accepted a call to Brooklyn in 1841, the Parish was ready to enter upon the largest work in its history, under the Rev. Alexander H. Vinton.

There have been few clergymen whose personality has impressed itself so strongly as did that of Dr. Vinton on the last generation. In a society where rationalism was strong, a minister who, by deep reasoning and study, had been brought from unbelief to faith, must strike a responsive chord.

Dr. Vinton's was a great intellectual power. A strong hold upon his Master, a firm theology and an enthusiasm for men kept his intellectual faculties in true perspective, and when he gathered all these forces together into his great personality, with his massive frame, rich voice and eloquent tongue, he was a great preacher.

During his rectorship the influence of St. Paul's was felt not only in Massachusetts but throughout the whole Church. Few congregations in the land have contained so many men of influence; and a younger generation was growing up within the Parish which in the Church and her ministry, as well as in civic life, was to be a power.

During Dr. Stone's rectorship there had entered the Parish a merchant of Boston with his family. Of his six sons, four entered the ministry of our Church, and we can remember the reverence and even awe in which one of

them, Phillips Brooks, when he became the greater preacher, always held the pastor of his early manhood.

During the rectorship of Dr. Vinton, a member of his congregation, Mr. William Appleton, who had from the first been a supporter of the Church, founded the Episcopal City Mission, and to the generosity of the laymen of the Parish a number of newly organized Parishes throughout the Diocese were under obligation.

The close of Dr. Vinton's rectorship in 1859 marks the end of the first and in many respects the greater half of the first seventy-five years of the Parish history. And before we take up the latter half, with its more modern spirit, we may well glance back and observe what stand forth as the leading characteristics of St. Paul's.

The feature that to my mind stands out in the history of St. Paul's is that of character uplifted by the worship of the Church and

through the preaching of the Gospel; to give this, there must be character in the leaders, and that we have already seen St. Paul's had. Such men as Jarvis, Potter, Stone and Vinton tell our younger ministry, what history always bears out, that the abiding force in life is character, and that the modern ministry, if it is to do its work, must be formed, not of active organizers, but of great men, — of men who, when they speak, speak as the oracles of God. Because these men were great preachers and pastors they attracted the best character in the community and built up great laymen.

Of societies and guilds, which form so large a feature of modern Church life, there is little to say. There was, however, one little society, formed during the two dark years between the rectorships of Dr. Jarvis and Mr. Potter, composed of four of the leading physicians of Boston and several other leading citizens,

which met weekly for years for "the purpose of religious improvement." How modest is the record of Dr. Warren! "We continued these meetings with much advantage for several years, without its existence being known to any but our families." What a contrast to the public announcements of some of our modern guilds! Through that association and the Ladies' Missionary Society many a weak Parish in this Diocese was aided, and grateful recognition of their work is found now on the records of Parishes full of vigor.

The monthly missionary concerts and meetings in the chapel kept alive a strong interest in foreign missions and the movement of the Church in the West.

As a result of all these influences, there has gone forth into the ministry a number of strong men whose characters were moulded in the Sunday School and high-backed pews of St. Paul's.

In these days there are certain features which are emphasized as almost essential to loyal Churchmanship and the spiritual life of Parishes, such as free sittings, frequent and varied services, an attractive ritual, frequent celebrations of the Holy Communion, choirs without women and appropriate architecture. Here is a Parish, however, which worshiped in a somewhat barren, though a well-built Church, with a quartet choir, no free sittings except perhaps in the gallery, the regular Sunday morning and evening services with the Wednesday evening lectures, which nevertheless did such a spiritual work as any Parish in the land to-day might envy.

Of course the times change and our methods must change with them, but the spirit is the essential feature. In order to go to Church, the people gave up the best part of their Sunday and adjusted their lives to that end, and the minister realizing this, gave his very best

thought to the preparation for the worship and sermon. Though there was a celebration of the Holy Communion but once a month, the Saturday evening preparatory lecture was a real preparation for the great body of communicants. Social engagements gave way to that, and Communion Sunday, on which the whole body of communicants met together at the Lord's table, became an up-lift to the spiritual life of the Parish.

As the history of the last half of the seventy-five years is so fresh in our minds, and as all the Rectors are now alive and in active service, I shall not delay you with a long recital.

In 1858 Dr. Vinton resigned and the Rev. Dr. W. R. Nicholson became Rector. At about this time the movement of the population towards the West End became stronger, and in 1860 Emmanuel Church was founded, being composed largely of members of St.

Paul's Church. Although the constituency of the Parish was thus changed, the strength of Dr. Nicholson as a preacher, his week day lectures and Bible studies sustained the large congregation, and indeed there was talk of the necessity of enlarging the Church.

In 1862 the Parish for the first time in its history became free from debt. Then followed three rectorships. The Rev. Dr. Treadwell Walden served from 1873 to '76, and gave to it the best of his high intellectual powers and eloquence.

Then succeeded the Rev. William Wilberforce Newton. Young, sympathetic and enthusiastic, he sought to bring the Church to the realization of a wider work throughout the city, and to serve the community as a popular down-town Church as well as a conservative Parish.

After Dr. Newton's resignation in 1881, the Rev. Dr. Frederick Courtney became Rector

in 1882. His power as a preacher, and especially the scriptural foundation of his preaching, harmonized with the history of St. Paul's. The Church was beautified and the service enriched.

During these three rectorships, however, there was necessarily a want of concentration of power, for the great question as to the future of the Parish checked any plans of large proportions. Whether its duty was to move with the population or to remain in its present position as a down-town Church, was and still is a difficult problem.

In 1884 the gift of the family of Mr. Robert M. Mason, who had during his lifetime been a generous supporter of the Church, enabled the Parish to be freed from certain later debts and to transfer the property to the Trustees of Donations.

Upon the resignation of Dr. Courtney in 1888, your present beloved Rector was called.*

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* The Rev. J. S. Lindsay, D. D.

The utilization of some of the land for business purposes has temporarily solved the financial problem, and the decision to remain a down-town Church for the present, has given strength to the Parish. The increasing beauty of the services and the development of the social and charitable life of the Church have followed, with the gratifying results with which you are all familiar.

The movement of population still continues towards the west, and the business houses have already enclosed St. Paul's. The question must soon arise once more as to the duty of the Parish, and it will call for the best judgment and highest spiritual devotion on the part of the people to solve the problem.

I am well aware, my friends, that this sketch of the line of Rectors of St. Paul's touches only one side of its history.

The organization of the Parish was a laymen's movement. A host of other names

should be added to the list of the founders. Though led by strong Rectors, the people of the Parish have made the history of this Church what it is.

St. Paul's has opened upon a city street; the roar of business has during the week-day services accompanied the sound of prayer and praise, and on Sunday the echoes of the city's hum linger in the porch. Historic processions have passed the doors. Along this street the troops marched to the war, and again they passed with thinned ranks and tattered flags on their return. Just across the Common the gilded dome of the State House brings the Church into touch with the civic life. The Parish has been in the midst of the city, and one of its vital organisms. So should it always be. The Church and the city do not stand apart and separate. The life that enters here comes from the homes and the street; and the

spiritual life that goes forth exerts its influence in the market and the legislative halls.

So was it in the days of the Apostles, immediately after the Ascension. Those Christian men, while waiting for the Holy Spirit, did not retire to some wilderness or lose themselves forever in adoration upon Mount Olivet. But they returned to the city; they passed through the crowded streets, touched the merchants, lawyers, and beggars. They entered the Temple, and, praising and blessing God, their hearts were kindled with spiritual enthusiasm; their lives were uplifted and their spiritual insight was strengthened. Then, later, filled with the power of the Spirit, they went forth and gave themselves to the uplifting of the city and the redemption of its people.

Surely, this is what the members of St. Paul's Church have been doing during these seventy-five years. It is no matter of chance

that on her roll have stood the names of merchants, doctors, lawyers and citizens in many callings, who were honorable, pure, high-minded and charitable.

The worship into which they entered here made and sustained them such, and they would have been the first to acknowledge it. The prayers and praises in this Church, the Lord's Supper, were to them the very staff of life. Faith, hope, patience, love and joy have been caught from off this altar, and have been carried to the homes of the people to brighten the invalid's chamber, to cheer the sorrowing and to comfort the dying.

The city does much for the protection and care of our churches. But what do not the churches do for the city in upbuilding character, sustaining public virtue, and thus supporting our laws and institutions? As we joined in the noon-day services on Mondays in Lent, four and five years ago, and felt the

sympathetic throb of the mass of men that crowded this Church week after week to listen to the story of Jesus from the lips of Phillips Brooks, and then as we watched these men pour out yonder doors, and followed them in thought to warehouse, shop and office, we caught the secret of the work of St. Paul's and of every city church ; through prayer and praise, and the story of the Cross, the heart is stirred, the spirit roused, character strengthened, and the whole city touched, moved, and finally redeemed.

Members of old St. Paul's, — many of you still worship regularly here ; others of you have come back to-day to renew old associations and to gather up some threads of tender memories : — how our thoughts travel back to the days when as children we thought there were few walls higher than the pews of St. Paul's. We heard the singing and the

minister's voice, but we saw nothing but the pew-backs and our own family.

Then, again, the memory wanders over the Church. Visions of venerable merchants and statesmen whose names were honored through the whole land; of large families with a parent at each end of the pew, and the children ranged between them according to age; lonely women who were never seen by us except at Church; we were almost sure that they lived in their pews.

Then there sweeps over us the memory of the little company gathered about the font at Baptism; the great burst of the wedding march from the organ in the gallery still echoes in our ears; and the rich voice of one of the earlier Rectors lingers now in the chancel as he read the funeral service before the procession took up its sad and dreary march to the vaults below.

We like to dwell thus for a while in the past. There is a sad satisfaction in recalling those that are gone. There is, however, far more than that, my dear friends.

There is the glad faith and the certain hope that they now live and worship in the Temple not made with hands. It was with great joy that the Apostles returned to the Temple after they had seen their dearest friend, their Lord and Master, taken up into heaven. With equal joy may we continue to worship in this Temple, and through life await His glorious coming.

RECTORS.

Samuel Farmer Jarvis, . . .	1820–1825.
Alonzo Potter, ...	1826–1831.
John Seely Stone, ...	1832–1841.
Alexander Hamilton Vinton, .	1842–1858.
William R. Nicholson, . . .	1859–1872.
Treadwell Walden, ...	1873–1876.
William W. Newton, ...	1876–1882.
Frederick Courtney, ...	1882–1888.
John S. Lindsay, ...	1889–

BUILDING COMMITTEE.

1820.

JOHN ODIN.	FRANCIS WILBY.
SHUBAEL BELL.	WILLIAM APPLETON.
DANIEL WEBSTER.	GEORGE ODIN.
GEORGE SULLIVAN.	DAVID SEARS.

WILLIAM SHIMMIN, *Treasurer.*

HENRY CODMAN, *Clerk.*

OFFICERS, 1820.

WARDENS.

DUDLEY A. TYNG.
GEORGE SULLIVAN.

VESTRYMEN.

BENJAMIN GREENE. WILLIAM APPLETON.
JOHN ODIN. FRANCIS WILBY.
DAVID SEARS. WILLIAM SHIMMIN.
HENRY CODMAN.

OFFICERS, 1895.

WARDENS.

JOSEPH W. WOODS.
ARTHUR J. C. SOWDON.

CLERK.

JOSEPH F. WOODS.

TREASURER.

WALLACE H. HAM.

VESTRYMEN.

J. ORNE GREEN.
RUSSELL STURGIS.
JOSEPH F. WOODS.
JOSEPH COMER.
HOWARD STOCKTON.
HENRY W. DANIELL.
GEORGE H. RICHARDS.
WILLIAM W. DOHERTY.
JAMES SCHOULER.

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